

EVANGELICAL INQUIRER.

{ NO. 7. } DAYTON, OHIO: { VOL. 1. }
MONDAY, DEC 6, 1830

"There is one body, and one Spirit, as also ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is over all, and with all, and in" all Christians.—PAUL the Apostle—McKnight's translation.

NEWS.—*Appendix to hints on Revolutions.*

All Europe is in confusion. Scarcely a great empire or little kingdom from Russia to Barbary remains in peace, but in all, not excepting England, *the people are rising*, and the cry of "*liberty*" is heard in all the populous cities, from millions. Kings in some cases are deposed and nearly all the Potentates are trembling upon their thrones. France took the lead. The proscription, the cry, the slaughter commenced in Paris; and the scene has been repeated in Brussels, Ghent, Bruges, Berlin, St. Petersburg, &c. and in parts of Denmark, Portugal, Spain, Saxony, England, &c. I little thought when I commenced my essays on revolutions that they should be so completely verified so soon. Religion is the principal cause in some and one of the causes in all these instances of revolution. The *divine right* of Kings and Priests is beginning to be questioned in all countries. The last advices give us these facts merely, well authenticated and leave us to conjecture the results. May the cause of liberty and order flourish.

EDITOR.

RELIGION.—BY ARCHBISHOP FENELON.

The name of the great Fenelon is the recommendation of the following piece. "He being dead yet speaketh" the language of reformation.

"It is easy to deceive ourselves and others on the momentous subject of religion. We may flatter ourselves that it is confined to this or that opinion; to this or that denomination; that it is a particular feeling—a mysterious ecstasy—or indescribable rapture—that

it consists in austerity of manners, an unusual solemnity of countenance, or an unnatural gravity of deportment, and still we may be mistaken as to its true nature and operation. It is thought by some to be something outward, foreign from themselves, some magical dream, which is to change them into holy, happy beings, without their co-operation or wishes. That it is an irresistible impulse, forcing them along the path of holiness to everlasting life. With these views many rest satisfied with themselves, while they are sensible of a want of conformity to the will of God. They feel no sense of guilt in not performing what they have been taught was entirely beyond their ability. They are ready to reply to the admonitions of those who are anxious for their welfare, that if they "*can* do nothing, they have nothing to do," and hence they continue in a course of stupidity and irreligion.

If religion be a dark, mysterious, unintelligible subject; some undefinable good which only a few can obtain; a prize so high that only a few can reach it, it is not strange that the majority are content to live without it. The constitution of our nature impels us to acquiesce in the want of that which we have no ability to obtain. No man feels condemned for not performing impossibilities, or for not possessing qualities unattainable. It is evident, therefore, that no greater disservice can be done to religion, than by surrounding it with obscurity and fanaticism. Let it be understood to be a plain, practical thing; an attainable good, that every individual has the means of possessing; that half the exertion and pains which are requisite to obtain the perishable possessions of earth—wealth, education, pleasure or fame, would secure the imperishable treasures of religion, and we think that the number of its votaries would be greatly increased. Let it be understood that it is not only attainable by all, but *equally* by all, that the means of its acquisition are placed within the reach of every son and daughter of Adam, and it is reasonable to believe

that many more would be engaged to secure it for themselves.

From its very nature it is plain that it is thus free and open to all who will seek for it. In the understanding it is light; in the heart it is love and gratitude to God; in the soul it is elevation, expansion and enlargement, produced by the action of the truth, disclosures and promises of revelation. In the life it is purity, honesty, integrity and beneficence; humility, affability and charity; obedience to the laws of God, a sincere endeavor to promote the happiness of man. It is practical, unsophisticated, unaffected goodness, built on the love of God and the love of man, the broad foundation on which rest all the law and the prophets. Love religion as much as you love health, vanity, freedom, pleasure, even your fancy, and you will find it. Be as curious to know him who made you, and to whom you owe every thing, as the lowest minded men are to satisfy earthly desires, and you will find God and eternal life."

I hope it will not be thought egotistical in me to insert the following extract from a private letter, one among the many testimonials received per mail of the utility of this work. The insertion of such articles, is, at least, fashionable.—EDITOR.

Sparta, Tenn. Oct. 26, 1830.

Dear Bro. Burnet: I received your Nos. from the first to the 4th No. on the 16th of the present month. With haste I tore off the hull and gave them a thorough reading. I am highly gratified with your periodical and do know that it will be attended with great good if the work can be spread. It breathes the very spirit of peace and union. Partyism and discord must be put down; and as your writings are well calculated to tear away the rubbish, I bid you God speed. Be strong—go on and prosper."

RECORDS OF SECTARIANISM—CHAP. I.

I had written a lengthy article under the above title, designed for the exposure of one of the most base attempts to develop sectarianism in its practical operations and results in our own state, but I was happily relieved from its publication by the untimely theological death of the attempt. It having failed, I thought it unnecessary, in violation of my own feelings and those of the public, to draw a theological picture, than which nothing of the kind could be blacker, but the transaction. With the title yet in my mind I have been furnished with matter to place under it. The public may be assured that such exposures are not congenial with my feelings. One of the most powerful temptations by which I have lately been assailed, has been to withdraw from public life, when I have most of an old man's life-time yet to see, all owing to the strifes of the day. But as well might the primitive christians have sought an inglorious ease, as a genuine disciple of the ancient order refuse to do the part the times demand. Therefore, agreeably to what was promised in the prospectus of this work, I give the following sectarian proceedings a place in my columns. The writer of the following article is a responsible and intelligent citizen of Mason county, Ky. The state of parties in the church alluded to is deplorable indeed. What are the poor regular Baptists, as they call themselves in this country, coming to? For their own sake they had better read the history of their origin and imitate their forefathers.—Ed.

Extract of a letter from Mason co. Ky. to the Editor of the Evangelical Inquirer, dated Nov. 10, 1830.

"My dear Brother in Christ: That you may judge for yourself of the doings of sectarianism amongst us, I will give you in detail the exclusion of about 20 of our reforming brethren from the Baptist Church at Washington, which was done on Sunday last. Some twenty or thirty members of that church who were more zealous in the service of their Lord and Master

than the majority of their brethren, and not content to meet once in a month or two to hear a sermon and once in three or six months to celebrate the death of our Saviour in the cold, lifeless, formal, fashionable, sectarian manner of the day, contracted the habit of meeting together every first day of the week, and when they had no preaching, their custom was to join in the service of their Lord and Master by reading the scriptures, singing, prayer, thanksgiving and exhortation. While they were thus engaged, a majority of their brethren were generally absent; and were we judges, instead of *doers* of the law, we should judge were less profitably employed.

These meeting, these reading, these praying, these thanksgiving and exhorting disciples were found to grow in grace and increase in the service of their heavenly Master. The discharge of one duty but opened the way for engaging in a second. The enjoyment of one privilege but gave them a zest for a second, until at length it was said of them as of the disciples of old, *that they came together on the first day of the week to break bread.* This alarmed their brethren who advocate "*Baptist customs,*" or who "*want it to be distinctly understood*" (as Brother Warder says in the Bracken circular) that they are not "*contending for any thing but what is common among the Baptists.*" This they found, however common among primitive christians, *was not common "among the Baptists,"* and how to stop it, or rather how to take vengeance on these innovators was all important. Some fifteen or twenty brethren held a secret meeting at the house of one of the brethren in the country, at which it is reported the "*dye was cast.*" The solemn and awful charge was drawn up in writing against Brother A. B., sister D. E., brother E. F. and sister Y. T. &c. of establishing a weekly communion contrary to the rules of the Baptist church at Washington. Messengers were forthwith despatched to cite the offending brethren to attend and answer this charge at their next church

meeting; and as Brother Warder who has occasionally preached for them, and guarded their "*Baptist customs*" "and preserved them as the apple of his eye," was gone to Missouri on a visit, they despatched a messenger after Brother Vaughan to act in his stead as counsellor and advocate. He appeared and the reformers objected to his sitting with them. He informed them he had attended by request as a kind of umpire, and that he should advocate both parties so far as their cause deserved it, &c. But they informed him that unless he could do their cause more justice than he did in the Bracken Circular which he had signed and published to the world as Moderator, they wanted none of his assistance. For (say they) you there suppose that we wish brought into our churches and to our communion tables, *every* thing that has professed faith in Jesus Christ and been baptized for the remission of their sins, regardless whether they were Arians, Socinians or *any thing else*. This they informed him was not their desire, and unless he understood their views, or would represent them more fairly and truly, they would prefer advocating their own cause. This matter however was settled by a majority of the church inviting him to sit with them. The reformers then requested that as they had invited Brother V. to help them, they should also invite brethren present from Maysville and Lawrence creek to a seat, but they declined that, as those churches had not sent messengers to the last Bracken Association.

All things thus adjusted, Brother F. arose and said it became his painful duty to exhibit the charge (reading it) against his brethren and sisters, (naming them) and proposed reading all the rules that the church had passed on the subject from its establishment in 1785. To this the accused objected, alleging that they wished to be tried by the laws of Christ as written in the New Testament, to which they were confident Brother F. could not object, as they had frequently heard him boast that the church had long been done with all her

creeds. But Brother F. urged that the charge then exhibited was for a breach of the rules of the Baptist church at Washington and he must read the rules or votes of the church on the subject or he could not sustain the charge. By vote the rules were read; after which it was moved and seconded that the accused be tried by the law of Christ or the scriptures only. Brother Vaughn stated he would not be a member of a church that would try an accused member by any other rule; and he trusted that no member would wish these brethren tried by any other rule and boasted of his ability to show that a violation of the order or rule just read, establishing a three month's communion, was a violation of the law of Christ. However it was finally concluded by Brother F., Brother Vaughn and the Moderator, that the rule of the church should sustain the charge and that it remained for the accused to prove that the rule of the church violated the law of Christ, and for them to prove that it did not. Thus, though the motion "*to try them by the law of Christ*" was in order and all of both parties in favor of it, the question was frequently called for, but strange to tell, they would not and did not put it to vote. Thus contrary to the sentiment avowed, they were tried for a breach of the rules of the church by the rules of the church; and the quibble then raised, "do these rules violate the law of Christ?" On these premises the question was discussed until late on Saturday evening. They then adjourned until Sunday morning. I did not meet with them on Sunday, but I have been informed that after much debating, in which more warmth than was commendable was displayed, they excluded the accused.

In my youth I cheerfully united myself with the Baptists. For fifteen years of my life I made the name of Baptist my boast; but if these be "*Baptist customs*" and if I must contend for nothing but what is common among the Baptists, I pray the Lord to deliver me from the reproaches due this self-degraded sect.

THE PRESENT ORDER OF THINGS—No. IV.

Errors in the Systems of Religious Teaching.—In our last essays textuating and spiritualizing, were shown to be both unscriptural and irrational and the bulwarks of the spiritual legerdemain. In our list of exceptions to the modern plan, we now mention *formality*.

Nothing under the heavens is further removed from formality than the lawful worship of christians. The christian religion is wholly spiritual. The Jewish system was called letter and flesh, but none save some blinded sectarians ever thought of calling the word of Jesus a dead letter, or the worship of Jesus formal. I know not a christian command that leads to formality of any kind, not excepting those institutions containing symbolic representations, such as baptism and the supper, for they represent the simplest facts in the simplest manner imaginable. There is a divine significance in them calculated to inspire and keep alive the liveliest feelings of sincere devotion. No hymn singing, no exhortation speaks louder or more eloquently than these silent and solemn performances. They can move us to sympathetic grief or ecstasies of delight. It is so with every item of New Testament instruction; intended for all capacities and all diversities of temperaments and suited to them. In teaching there should be "great plainness of speech." The object is instruction, which never can be attained without adapting our discourse to the capacity of the auditors. No one need sacrifice attention to grammatical construction or rhetorical precision, further than extemporaneous speaking absolutely requires. He that speaks most correctly generally speaks most intelligibly.

But here is a greater difficulty. We are naturally superstitious (and wicked persons exceed all others in this respect) and it is manifested particularly in our regard for the divine word. It is unapproachable and embraces subjects unapproachable by any save those whose faces have pharisaic dimensions. Such is the

popular opinion and by consequence instruction from the scriptures must be sanctimonious in dress and sepulchral insound. This is a great barrier to correct teaching. Nothing in the universe more paralyzing to the mind. Men under such feelings must remain dwarves all their life time. Religion embraces the whole list of solemnities and realities calculated to inspire reverence and awe, yet the mind of man is made to be at home on these subjects when it is not conscious of wilful crime. Brutes and sinners may retire into their dens and scenes of cruelty when their Maker rouses the elements; but the pious Psalmist rejoiced in him, who "*walks upon the wings of the wind.*" So also, with the revealing voice of God (or the written word) christians should be conversant and rejoice at its annunciations. In the invigorating radiance of the promises, they should joyously bask as the animal and vegetable creation does, in the vernal sunshine. In religious teaching there should be equal plainness and familiarity.

There is nothing in this method of regarding the scriptures incompatible with their own injunctions. The Apostles glory in the fact, that the *book* is intelligible and reiterate the truth that we should be very familiar with it. The book is entitled to no extraordinary reverence that is not peculiar to its facts, assertions and precepts. They, (as we have shown), should, while they receive the highest possible regard due to any communication, be rendered as familiar to us, as all the most important laws of nature are, owing to the existence and support of life being dependant upon them. Superstition is the best apology offered for degeneracy and is the certain indication of its existence. In the absence of the true knowledge and obedience of the divine commandments, a superstitious regard for them that forbids their unreserved discussion or even the naming of them with the natural tone of voice, is made to pass for true religion. There is a wide diffe-

rence between this and true reverence for the word of God.

As long as these errors remain uncorrected, religion will be corrupt. Let all christians pray and labor for a better state of things.

EDITOR.

THE PRESENT ORDER OF THINGS—No. V.

Mode of Worship. The apostacy has paralyzed the energies and marred the whole form of the church. We see it in the modern mode of worship. The prescribed worship of God has a greater bearing upon the human character than some imagine. Each form has its spirit peculiar to itself, if it be not entirely spiritless. If the form be bad the character will be modified to an evil shape more or less. On the contrary, every beneficial result will flow from worshipping God according to the spirit and letter of his word.

Prayer. Before all simple, unrestrained and delightful exercises, (not to say forced and lifeless forms) prayer to God stands pre-eminent. To know God, as manifest in nature has filled philosophers with delight, to know him manifest in flesh has wrapt many minds in ecstasy: to know God to be our's is one advance further: but to call him our's is a height of privilege exceeded only by liberty to *speak* to him in terms expressive of this ennobling relation. To say "my father" in the audience of heaven where there is but one father, when rightly appreciated, elevates us to the highest point of felicity, beneath the skies. This is prayer as enjoined by the scriptures, But popular prayer, how different!

It has fallen to my lot to be conversant with many denominations in different places and consequently to notice their different modes of worship, became unavoidable. Men develope themselves in prayer if they are sincere and unrestrained. Here you can see their system in all its tendencies; and by their presumption or servility, their lifelessness or their want of order you may, with tolerable accuracy, assign them their pla-

ces in the sectarian ranks. But there is another remark that may be made with equal propriety; that they violate the Messiah's order, "speak not at random and use not vain repetitions as do the heathen." I have observed that each sect and vicinity has its set topics, words and phrases, which as often as prayer is made, are, by every one in turn, repeated, the arrangement being slightly modified. Now in this there would be nothing unpardonable, if these prayers, in spirit and expression, were not at variance with the oracles; but generally they are. While the words and phrases of each sectarian prayer agree with all of their own party, they all disagree with the book. The truth is, the prominent persons of each denomination and vicinity establish the reputation of the peculiar phrases referred to, and all those who follow in the wake, use them upon the credit of their original owners. In this way, thousands address God in language they do not understand and in phrases unintelligible. One half the forms of speech current in prayer are of this character. In the use of the language of prayer there is a kind of religious fashion, that is, a system of servile imitation.

This state of things is very much to be deplored and the cause should, if possible, be ascertained and removed. I would here observe, that if the reader has attentively considered the subject, he has found the following, one cause of this infraction of the christian law of prayer. There is a strange confusion of Jewish, Patriarchal and Christian expression and spirit in all the modern prayers, as though there were no difference in the texture and spirit of these different systems. Hence, he, who can embody the most phrases from the Psalms and Prophets is considered most scriptural in prayer. Paul used to pray to the "God and Father of our Lord Jesus Christ" and designate the object of his worship by that title. Most of our brethren commonly commence their devotions by invoking the name of "Israel's God," the "God of Jeshu-

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ron" or "Jacob." Now there is nothing more certain than that Jacob's God and the Father of our Lord Jesus are terms designating the same being, but under different manifestations, and these titles are expressive of this difference of manifestation. Hence, when the Psalmist addressed the "God of Israel," he so termed him because he did not sustain this peculiar relation to the Gentiles—because he was Israel's God alone. It would be well for our brethren to recollect that they are not Jews and that their praying in Jewish language to the God of Jacob's descendants, is a virtual denial of their right to worship him.

The above is but one instance selected from the many that may be adduced and which are equally in point. In the world of religious fashions this propensity is very great; and many disconnected parts of the Jewish scriptures are as unskillfully used as the one to which we have referred.

In prayer our object is to represent our wants and mercies to God as suppliants and worshippers; and as we cannot hope to flatter or deceive him, it becomes us to address him in language expressive of holy boldness, humility, reverence, filial gratitude, unwavering confidence in his word and submission to his will. Added to all this there is a becoming fervor necessary. But christian prayer will always be disguised, if dressed in the cant phraseology of the day. Let all be natural and unrestrained, and let the matter of the prayer be thanksgiving, adoration and supplications for promised blessings.

EDITOR.

INQUIRIES—No. V.

If the christian scriptures are not as plain as other books of equal antiquity and written under similar circumstances, can they be called or esteemed a revelation from Heaven? Ans. No.

If the scriptures are not a revelation, who has been authorized to reveal the things therein contained?

Should not the second instrument of revelation be as

highly authorized and the commission as well authenticated as the first? Or, in other words, should not he who attempts to reveal, what the scriptures have revealed to himself and not to others, perform miracles, &c., or not expect his revelation to pass for any thing more than an imposture? Certainly.

If some person will take the negative of the first and third of these queries and give the desired information in answer to the second, then I will be prepared with some others.

EDITOR.

EXHORTATION—No. II.

Love of the Brethren. Disciples of Jesus, faith and obedience were insisted upon in my last exhortation; suffer me now to provoke you to the love of one another. Man was not made "to live alone;" so said God and so we are compelled to think from a view of his construction especially from the make of his moral faculties. He is a social being; and as christianity is designed for his amelioration, it cultivates his social capabilities and confers honors and dignities upon them by associating men in churches, where all these powers are called forth. Man is also intellectually dependant upon his fellows; and for these reasons is religiously dependant upon his brethren. Even our individual comforts and improvement depend upon our social relations. It is in society, then, that christianity fully develops itself, as it does partially upon a smaller theatre, in an individual's career. Moral, intellectual and spiritual growth, the improvement of the mind and the cultivation of the heart can never progress with their utmost rapidity but in society organized under the authority and after the directions of Christ. But after the church is organized and growing in knowledge, unless the disciples *love one another*, their intercommunion will resemble the dissonance of broken brass bells. Love must unite all the other faculties in harmonious action and expression;—it is the uniting bond.

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Therefore holy brethren, love each other, for Jesus made brotherly affection one evidence, both to yourselves and others, of your being his disciples. If you wish to secure to yourselves peace, to your profession honor, to your holy religion converts and to your God glory, love your brethren. If you detest confusion, evil reports, slanders, hard names, hard feelings, a cold, degenerate and ungrateful church and reviling sceptics,—love your brethren. If you wish all your attainments beautified, sanctified and rendered acceptable, if you wish to be ultimately saved, love your brethren—all christian disciples.

Christianity is practically valuable for its moral influence. There is no moral influence, correctly so called, without love. All boasted pretensions to the love of God are vain, without brotherly affection. If we “love not our brother whom we have seen, how can we love God whom we have not seen?” Then disciples of the Redeemer, while you grow in benevolence, knowledge and goodness, neglect not the labor of love. Emulate the ancient disciples of the apostles’ days and succeeding times—be united in love and in the prudent and amiable expression of it, when you meet. More hereafter.

EDITOR.

LIBERIA.

The subjoined account, from the letter of Capt. Sherman, of Philadelphia, recently returned from the colony, may be interesting to our readers. The colony, commenced under the most inauspicious circumstances, has grown very much and has afforded a comfortable home to many negroes who were formerly wretched in this country.—Ed.

The first settlement and capital of the colony is *Monrovia*, situated in lat. 6, 21, N., and 10, 30, W. long., about a quarter of a mile above the mouth of the river Monserado, and about three quarters of a mile from the point of the cape bearing the same name. The river St. Paul empties into the sea a short distance

from the Monserado. For the first two years, the emigrants lived in small thatched houses, and about five years ago, the first dwelling, constructed of timber and boards, was built on the site of the present town, in a forest of trees of towering height, and thick underwood. Tigers entering this (then) little village, have been shot from the doors.

Monrovia, at present, consists of about 90 dwelling houses and stores, two houses of public worship, and a court house. Many of the dwellings are handsome and convenient, and all of them comfortable. The plat of the town is cleared more than a mile square, elevated about 70 feet above the level of the sea, and contains about 700 inhabitants. The streets are generally 100 feet wide and intersect each other at right angles.

The Colonization Society have an agent and physician there. The agent is chief magistrate of the colony, and the physician his assistant. No white persons are allowed to reside in the colony for the purpose of trade, or of pursuing any mechanical business, such being intended for the exclusive benefit of colored people. The colonial secretary, collector of customs, surveyor and constables, are appointed by the agent; the vice, agent, sheriff, treasurer, and all other civil officers, are elective, and all the offices, except those of the agent and physician, are filled by colored people.

The court holds its session on the first Monday in every month; juries are empaneled as with us, and its jurisdiction extends over the whole colony. The trials are principally for larceny, and the criminals generally natives, who commit thefts in the settlements. A few instances of kidnapping have occurred; these depredations were committed on the recaptured Africans. To the honor of the emigrants be it mentioned, that but five of their number have been committed for stealing or misdemeanor since 1827.

Two native kings have put themselves and their subjects (supposed to amount to 10,000,) under the protection of the colony, and are ready, should it be thought

necessary by the settlers, to make common cause with them in case of any hostilities by the natives; which, however, is not anticipated, as the most friendly disposition is manifested by all the natives of the country from whom any danger might have been at all apprehended.

The township of *Caldwell* is about seven miles from Monrovia, on St. Paul's river, and contains a population of about 560 agriculturalists. The soil is exceedingly fertile, the situation pleasant, and the people satisfied and happy.

Millsburg, is situated 25 miles from Monrovia, on the St. Paul's, at the head of tide water, where there are never failing streams, sufficient for 100 mills; and there is timber enough in their immediate neighborhood for their employment, if used for the purpose of sawing, for half a century. The town contains 200 inhabitants.

Bushrod's island, which separates the Monserado from St. Paul's river, is seven miles in length, three at its extreme breadth, about five miles from Monrovia, and is very fertile; on this island are settled thirty families from the Carolinas. All the above settlers, amounting to at least 1500, are emigrants from the United States.

On the left bank of Stocton creek, and near the settlement on Bushrod's island, the recaptured Africans are located; 250 of whom were sent out by the government of the United States, and 150 taken by the colonists from the Spanish factories, the agents of which having bought some of our kidnapped Africans, and refusing to give them up, the colonists not only took their own people, but all the slaves they had collected. These 400, who are useful agriculturalists, are happily situated, and very contented. The settlements of which I have spoken contain, in the aggregate, nearly 2,000 souls, and are all in a flourishing condition.

I have been frequently asked, since my return from Liberia, whether there is no danger of the natives

breaking in upon the colonists and destroying them. The best answer I can give to this question, in addition to what I have already said, is a statement of the following facts:—

When the colonists could muster but thirty effective men for defence, and when the forest was within pistol shot of their houses, 5,000 of the natives, armed with muskets and other weapons of war, made an attack upon them in three divisions. A part of this little band were surprised by the left division, who took possession of one of their cannon, a nine pounder; but instead of making use of it, (if indeed they knew how, for the piece was loaded with grape and round shot, and a lighted match placed near it,) the possessors were embracing it, pow-wow-ing over it, and vociferating "Big gun! big gun?" till the other, a four pounder, was brought to bear on them, under the direction of Lot Carey, and plied with so much precision and activity, that they retreated. The gun was retaken and turned upon the invaders, when they made their escape to the forest. There was some skirmishing from the bush until one of their gree-gree men was slain, carried off by our men, and thrown into the water. This event entirely disheartened them, they went off, and from that time never appeared in hostile array against the colonists. Many of them have traded with the colony ever since, but they would not acknowledge that they were engaged in the war, till, from an intercourse of some time, they found it would not be remembered to their prejudice. They then related many singular and amusing anecdotes respecting it, and acknowledged the loss of 70 or 80 men killed. If I remember right, the colonists lost but two or three of their little band.

The means the colony have for defence at present, consist of 20 pieces of ordnance, and muskets, &c., for a thousand men, which may be increased from private stores if wanted. In Monrovia there are Captain Steward's company of infantry, Weaver's company of

artillery, and Draper's company of rifle rangers. All these are volunteers, and in uniform; besides which, a respectable number of militia, not in uniform, and as many of the natives under the protection of the colonial government, as it may think proper to arm. These facts will, I think, satisfy any man as to the safety of the colonists from attacks by the natives.

There is a respectable fort at Monserado, which commands the roadstead, and has protected an English vessel chased in by a pirate. The military are commanded by Major Barbour; the commander in chief is the Society's agent.

There is much hospitality to be found in Monrovia, and among the inhabitants a greater proportion of moral and religious characters than in Philadelphia. I never saw a man intoxicated, nor heard any profane swearing, during the three weeks I was among them.

The two houses for religious worship already noticed, are a Baptist and Methodist. The Baptists have three, and the Methodists five preachers, all intelligent colored men, merchants and traders, residing among them; so that the people have nothing to pay for the support of ministers. Five German missionaries, some ministers and teachers, reside there, a portion of whom preach at the Methodist church occasionally.

A trading company has been formed at Monrovia, with a capital of \$4,000, and an agreement has been entered into that no dividend shall be made until the profits increase the capital to \$20,000. The stock has risen from 50 to \$75 per share in one year.

THE TITLE, D. D.

At the meeting of the Western Reserve Synod last year, a committee was appointed to take into consideration the propriety of conferring the degree of D. D. and report at its next meeting. The committee was composed of three Ministers, who in the opinion of the Synod, were well qualified to sit in judgment upon the case. A report was accordingly drawn up, and read

before the Synod, at its recent meeting at Euclid by Rev. S. I. Broadstreet, chairman of the committee, when considerable discussion ensued. The conclusion of the whole matter may be learned from the following resolution.

In view of the doubtful authority, whether scriptural or rational, by which the honorary title of D. D. is conferred on some Christian ministers, in distinction from others: and with the conviction that the conferring of such titles, as honorary distinction, is incompatible with the acknowledged parity of standing among Christian ministers; and with both the spirit and letter of the Gospel.

Therefore, Resolved that the Western Reserve Synod will no longer recognize such title as belonging to ministers of the Gospel.—*Evangelist.*

From the Christian Messenger.

Extract of a letter to the Editor, dated Greenup county, Ky. September 5, 1830.

"I am now in this place. We have had a good meeting thus far. Many appear willing to embrace religion. Last Monday week, in Licking county, Ohio, I baptized 29, and the work is going on gloriously in that section. Bro. Geo. Alkire and myself, will visit your section of the world in December next. I have lately baptized upwards of 50. Pray for poor me, that I may hold out faithful. Your Brother in Christ.

J. N. WALTER.

Extract of a letter from Wilmington, dated Nov. 12, 1830.

The reformation is progressing very fast and opposition can do but little to retard it.—*ED.*

"We looked strongly for you at our general meeting, and were much disappointed at not seeing you. About two hundred persons have been added to the church in this county and a part of Green adjoining, within the past season. The reformation continues to progress with unabated activity. Our opponents exhi-

bit a spirit of decided hostility towards us, but the arms with which they assail us are all drawn from the magazines of the "prince of darkness" and of course they must forever fall harmless at the feet of those who are panoplied with the christian armor and contend under the banners of the "King of Kings."

MANY IMMERSIONS.

The German Reformed Church of Harrisburg, Pa. has lately been strangely revolutionized. The preacher, Mr. Helfenstein, several elders and a great many members have learned the necessity of being born of water and have gone into the river. More than fifty were immersed at one time. This is as it should be. The day will come when all christians can say they have done the same. Mighty Redeemer, spread thy cause!

In this place two weeks since, four were immersed by
the EDITOR.

SALVATION.

The christian religion proposes the highest blessings. Salvation present and future is tendered to all men upon certain stipulated conditions. I say present and future salvation, for there is precisely that distinction made in the scriptures. Hence to those that believed and were baptized it was promised that they should be saved, upon faith and immersion. Hence, in all the epistles to the churches the disciples, who were baptized believers, are addressed as saved; as, "by grace ye are saved," "who hath saved us," &c. in no case by grace, will he save you. Hence all the blessings implying a present salvation, are promised in the apostolic speeches, to all who would sincerely place themselves under the Messiah's government, by faith, reformation and immersion. Hence all primitive christians, apostles, teachers and disciples thought themselves to be saved and pardoned persons. This is

what I call the present salvation or salvation from sin (past sin,) its guilt and condemnation.

Now although it is manifest that the early christians were called "*saved*," it is equally manifest that the Apostles told them to look, pray and labor for "the salvation yet to be revealed," "to be revealed for the last time," &c., evidently alluding to a salvation to be enjoyed at the coming of Christ on the morning of the resurrection. The one salvation christians have and the other they are waiting and laboring for.

These remarks carry their evidence in themselves and must be sufficient for the candid. But one truth further should be here mentioned. This representation of salvation harmonizes those passages of scripture which have been divided into two classes and quoted respectively to favor the Arminian and Calvinian schemes. I say it reconciles those two different classes of passages supposed to justify the systems of works and grace. But let it first be premised that in the apostolic writings "works" are often designed to represent ceremonial obedience to the Jewish law and as such are spoken of in contradistinction to the faith and obedience of christian disciples. But now let us reconcile those passages considered variant. As we have shown, there is a present salvation enjoyed thro' faith, reformation and immersion. Now *this salvation is always represented as a salvation of grace*. For confirmation, see Ephes. ii. 3, 8, 9. 2 Tim. i. 9. Titus, iii. 4, 5, &c. and notice that, in these and many other cases the verb "save" is in the present tense—that it imports a present salvation; and that it is equally obvious that this salvation is purely of grace. And I do not see, how ungodly sinners could well be saved, in the first instance, in any other way; for no works could atone for the transgressions of all their past life. Pardon they can get alone by favor—this every person must see. Hence God has offered pardon upon such easy terms. Thus we see a propriety in this first class of scripture passages; but now for the second. Noth-

ing is truer than that men shall be judged by their works—that their conduct is to be the criterion by which their ultimate salvation is to be determined. So declares Matt. **xxx.** chap. and 2 Peter i. 5 to 11 inclusive and many other passages. Here are men saved by grace and saved by works, but it is not the same salvation. One refers to man's conversion and the other to his resurrection. Thus these ideas reconcile passages that neither Calvinists nor Arminians ever have or ever can reconcile upon their principles.

These salvations have reference to two states or relations of men with God, the one the Kingdom of Heaven or christian church upon earth and the other the Kingdom of glory. Works are not the terms of admission into Christ's church, but he has promised admission into heaven only to those who have *done well*. Faith and immersion were never made the specific terms of admission into heaven, but without believing and being baptized no one can enter Christ's church upon earth. The Kingdoms are different, the terms are different and by consequence, the salvations are different.

The present salvation was above termed a salvation from sin, condemnation and a guilty conscience. The future salvation, perfects the purity of the spirit and redeems the body from corruption and mortality. In eternal glory the *whole man* is saved. The first salvation gained, affords us great assistance to attain the second: hence *christians* are told to work out their (future) salvation, for God (by the present salvation) works in them to do his good pleasure.

The present salvation refers to that part of man's life time passed before he was pardoned, while the future salvation refers its commencement to the resurrection day and the term of its perpetuity is coeval with the tides of endless duration. These hasty remarks may serve to give the reader some idea of a distinction to be observed every where in the scriptures. Ed.

Communicated.

THE ATONEMENT.

"By whom we have now received the atonement."—Paul.

I have often been astonished at the fact, that several systems of religion, as they are called, have been reared upon misunderstandings of the word *atonement*. What is more common than to hear Calvinian preachers talking about the "extent" of the atonement, for how many it was made, &c. And do we not hear another class speaking of the unlimited atonement, that it was made for all mankind? A third class say, that it was not only made for all mankind, but that all mankind will be saved by it. Now, what is all this, but darkening counsel?

All these sectaries mean by "*atonement*," that which Christ performed on the cross—his sufferings and death they call the atonement; or, his sufferings and death made an atonement. But it will require but a slight knowledge of the New Testament to detect this blunder.

The word signifies *reconciliation*. Doct. John Owen thus renders the passage—"By whom we have received the *reconciliation*;" and I believe all the best critics and translators concur with him. Indeed, the word can mean nothing else in this passage. The English words *at* and *onement*, while they constitute the term used by our translators, communicate very clearly the idea of the original. *At-one-ment*, is the same as to say, at unity, or agreement.

Hence the sacrifice of Jesus on the cross, and the atonement, or agreement, are very different things. The sacrifice was made 1800 years ago; but when is the atonement made? Aye, this is the question. I answer, the atonement is made when sinners agree or are *at one* with God, and not before. The atonement follows upon sinners as an effect of the glorious sacrifice of the Lord. This is a mere tithe of what might be said in illustration of this subject. I hope the Editor